Volume LX CHICAGO, JANUARY 30, 1908 Number 22

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

RABIA.

Rabia, sick upon her bed,
By two saints was visited,—

Holy Malik, Hassan wise,—
Men of mark in Moslem eyes.

Hassan said, "Whose prayer is pure
Will God's chastisements endure."

Malik from a deeper sense
Uttered his experience:

"He who loves his Master's choice
Will in chastisement rejoice."

Rabia saw some selfish will
In their maxims lingering still

And replied, "O men of grace,
He who sees his Master's face

Will not in his prayers recall
That he is chastised at all."

—*James Freeman Clarke.*

(*Translated from the German of Tholuck.*)

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX | THURSDAY, JANUARY 30, 1908 | NUMBER 22

HIDDEN LIFE.

Since Eden it keeps the secret!
  Not a flower beside it knows
To distill from the day the fragrance
  And beauty that flood the rose.

Silently speeds the secret
  From the loving eye of the sun
To the willing heart of the flower;
  The life of the twain is one.

Folded within my being,
  A wonder to me is taught,
To deep for curious seeing,
  Or fathom of sounding thought.

Of all sweet mysteries holiest!
  Faded are rose and sun!
The highest hides in the lowliest;
  My Father and I are one!

—*Charles Gordon Ames.*

A newspaper squib tells how Kipling gave a Canadian landlord a piece of his mind concerning the unattractive quality of his house. When the author of "Tommy Atkins Ballads" received his bill there was the following item:

"TO IMPUDENCE—$3.00."

Impudence must come higher in Canada than it does in the United States, for that is a commodity in which there is here large traffic, the value of which is never assessed in dollars and cents.

The Church of the Redeemer and St. Paul's Church, the two leading Universalist churches in Chicago, have recently installed two young men as "minister's assistants." Both of these young men are engaged in the study of theology and are embryonic ministers. This is an example to be followed. A city church must necessarily foster activities and encourage investigations and means of helpfulness beyond the possibilities of one man, but much can be accomplished in the way of developing workers in the parish, among the men and women who have no aspirations in the direction of the pulpit, whose fitness for the work is a matter of consecration, strengthened by experiences and made effective by effort.

Samuel Alschuler, a well known and prominent lawyer in Chicago, before the Irish Fellowship League last week, in answering the question, "What Shall We Do With Our Boys," pointed to the farm as one great source of relief. Every added thousand to the population of the city of Chicago is a menace to the nation, for it aggravates the poverty of the farm world, which, notwithstanding the armies of unemployed, is ever suffering from a poverty in the labor market; still young men and young women crowd the cities, hoping for a "lighter" job; they avoid the country because of its demands for hard work. The sooner the youth of America, both boys and girls, learn that it is hard work everywhere, if life is to be noble and legitimate, the better for them.

As we go to press, arrangements are being perfected for the annual memorial for Thomas Paine in Chicago. It is a pity that this debt to history should be still largely left in the hands of those who are apparently more interested in bringing into prominence the denials of Paine rather than in emphasizing his great affirmations. As a biblical critic or theologian, Thomas Paine has long since been outgrown. Since his day the science of the higher criticism has enabled us to understand and do justice to the biblical documents Mr. Paine in his day could not; but Thomas Paine as the philosopher of the revolution, the scribe of democracy, the apostle of republicanism, was then so much in advance of his time that his spirit and largely his message are still up to date. He who thinks of Paine only as a denier of conventional religion, a heretic in the orthodox camp, thinks inadequately, and consequently meanly, of him.

Last week in Chicago was a notable convention week. There was a great national coming together of educators in the interests of industrial education. The independent telephone men of the United States and Canada met to devise means by which they could successfully cope with, if not overthrow, one of the most insidious and unjustifiable monopolies—the Bell telephone tyranny. Taking advantage of these gatherings, a small but insignificant company assembled at Abraham Lincoln Centre for the purpose of perfecting a national organization for the suppression of the traffic in womanhood, inadequately known as the "white slave trade." Dr. Janney, of Baltimore, and Mrs. Anna Garlin Spencer, of New York, were the leading spirits in this meeting. Divers and apparently antagonistic as were the objects of these conventions, still a little thought allies them. The demand for manual training is not limited to the schools. There is need of technical education in morals and in reform, and the struggle for a better economic adjustment is surely a struggle for better protection of woman's honor and the integrity of the homes.

The Sunday *Record-Herald,* of Chicago, contains an interesting two-column article from the pen of Henry Barrett Chamberlain on "Kent's Gift to the Nation," which gives the particulars of the transfer of the redwood trees near San Francisco to the government, already alluded to in these columns. The article closes with an interesting estimate of the life of the redwood trees, which were "standing sentinels when the Pilgrim Fathers landed." * * * "As man has struggled up through the dark ages, feudalism, war, bloodshed, until today he has the stature of an Edison, a Morse and a Bell, so this redwood tree, most valuable of all trees, has now reached a point where it stands a glorious monument to the beautiful things of nature." Surely William Kent is quite right when he says: "It was not generosity; it was but a matter of course, one knowing that no man is good enough to own or monopolize such a treasure," and UNITY was right when it stated that the "Muir woods" testified not so much to the generosity as to the intelligence of the donor. We commend to the attention of our readers the article on "Kent's Gift to the Nation" in the *Record-Herald* of January 26.

Professor Barrett Wendell, of Harvard University, has been in Chicago and delivered an address to the long-suffering "20th Century Club," the constituents of which are incarcerated for the most part in the brown stone fronts on Chicago's avenues and boulevards. Professor Wendell made a severe assault, according to the reports, upon the "favored class" in American life, which class consists of the Laboring Men, who, in Cambridge at least, behave very badly in street cars and other places. Perhaps these incivilities visited upon the unfortunate wealthy are more felt in Cambridge than in Chicago, for here the unfortunate wealthy travel mostly in automobiles and private carriages; but this method of conveyance doubtless has its serious inconveniences and many drawbacks also. Doubtless George Eliot expressed herself correctly when she spoke of the "perishing upper classes." They are a suffering class and they need more sympathy than they get. UNITY has persistently urged that there are great missionary needs among the Bedouins of the boulevards, the restless seekers for peace, who have so many houses and house cares that they can scarcely have a home.

We print in our Pulpit Department this week an interesting paper by a young Jewish Rabbi which shows the newer and juster appreciation of Jesus which is being felt and openly uttered by the younger Judaism of America. A few generations of such teachings will bring about a much closer fellowship between Jew and Christian than now exists. The Jewish mind can enforce with peculiar emphasis the truth that Jesus is not only the latest but the greatest in the line of their prophets. If the Sermon on the Mount, the parables, were found on the Old Testament side of the line and the gospel of John followed the wisdom of Solomon among the Jewish apochrypha, then Jew and Gentile alike would agree "these are the highest heights of the Old Testament." It is interesting to add that Rabbi Witt is one of the four Rabbis that have passed through the "Boys' Evening Home" in connection with Mr. Gannett's work in Rochester, N. Y. We believe that the larger portion of the boys that enjoy the privileges of the "Pleasant Evenings" are Jews, and this benignant contact does not compromise the Jewish home or faith, nor confuse the Gentile interest in that applied religion that is neither Jewish nor Christian, but simply human and consequently divine.

The experiences of Judge Cleland, of the Municipal Court of Chicago, as a self-appointed probation officer, are a matter of national reputation. This good judge, into whose hands daily came tipplers and petty criminals, conceived the plan of sending them back into life under a pledge to try and do better, summoning to their aid the coöperation of neighbors, the further patience of their families, and his own vigilant watchfulness. The plan worked so well that there were hundreds of men at large in Chicago who had been taught to regard Judge Cleland's court as a school of reformation rather than a place of punishment, and looked upon the good judge as a friend and helper rather than as a dreaded officer of the law; but, unfortunately, somebody, or bodies, discovered that the judge's methods, however successful, were not "according to the statute," and the judge had to be removed to some other bench where his graciousness would be in less danger of illicit practice. The leave-taking of the judge from his parish was a touching one, and it is to be hoped that it is but for a time, for he has already shown the better way, and his associate, Judge Foster, of the Municipal bench, is the author of a bill now pending before the state legislature looking toward extending the parole method so successful in the juvenile courts to adult violators of law and order. Slowly but surely the humaner method is asserting itself as the wiser method and more economic.

Dr. Crapsey in Chicago

The coming of Dr. Crapsey to Chicago created a mild sensation in certain quarters. If his coming had been limited to the Mangasarian-Crapsey debate, which filled Orchestra Hall with an audience more or less curious to see which of the two disputants was the more skillful, it would have left Dr. Crapsey in a sensational light quite untrue to the man and unworthy the visit. UNITY has already expressed its distrust of the "DEBATE" as a truth-discovering

instrument, and still less the value of it in promoting the truth-seeking spirit, which is much more important. The "debate" has passed, and left such a result as is to be expected of such tourneys. The champions of the respective debaters were probably confirmed in their previous convictions. Each went away thinking that the other party had had the worst of it.

We had supposed that the historical character of the man of Nazareth had been so well established in the minds of all intelligent scholars and those at all conversant with scientific interpretation of history, that it is a surprise that at the present time any open-minded student of history should care to assume the absolute mythical character of the story so touched with vividness and witnessed to by such profound and many-sided results. It is not so surprising that in this day of superficial reading, social flippancy and theological disintegration a certain number of well-dressed, well-behaved and admirable people should be found to applaud the destructive criticism that would fain remove from the pale of morals and religion a problem beset with perplexities and enshrined in profundities, for the character and message of the Galilean carpenter carries with it not only perplexities of intellect and critical difficulties, but it carries with it a challenge to the conscience, an appeal to the soul, which are not conducive to the complacencies of the superficial and the selfishness of the indolent conscience.

During Dr. Crapsey's week's visit to Chicago he had other opportunities to reveal the workings of his mind and heart. He reached Chicago, Monday the 19th, in time to address a company of thirty or more ministers of various denominations. He spoke of the church, its origin and present place in society. On Friday evening he spoke to Mr. Jones' class in religion at Abraham Lincoln Centre on the character of Jesus as inferred from the gospel narratives, which, stripped of improbabilities, following in the line of tradition to their sources according to the methods well understood and reasonably established by a consensus of the competent scholar of New Testament criticism, he found an intellect gifted with the power of statement which could go only with keen and original insight; he found a heart touched with tenderness and sympathy for the afflicted, and a life instinct with an interest in society and its well-being, so much so as to be a social as well as a theological Protestant, one who stood independent of convention and when needs be apart from tradition.

On Sunday morning he spoke from the pulpit of All Souls' Church at Abraham Lincoln Centre on "The Doom of the Sinless Life" as indicated by Jesus' attitude to the sinful woman. He made a strong protest against the "condemnation" of the sinner, which necessarily dooms the unfortunate to sin, whereas the method of Jesus, remanding the sinful back to life, dooms them to the constant struggle for the mastery. It was an interesting, powerful contribution to the higher conception of the province of courts and functions of state as well as the right attitude of the individual to the erring. In the evening a still larger audience gathered at the Centre to hear his exposition of the Resurrection, where again he showed his skill in interpretation and power of presentation.

Dr. Crapsey's visit to Chicago is more than a missionary visit. He had indeed something to say, and he said it effectively; but he brought with him an open mind; he came to see and study. The Lincoln Centre, at which he was a guest, the Commons, Hull House, University Settlement, Field Houses as well as the Ghetto, the great industries and grim revelations of the police station came under his scrutinizing eye and settled into his fertile mind.

When Dr. Crapsey left Chicago last Monday night he left a host of friends who had been touched by his genial heart, his kindly spirit and incisive mind that sees through the forms and surfaces of things and discovers the realities and fundamental issues beneath.

A few months only have elapsed since the great Episcopal church of America excommunicated Dr. Crapsey for heresy. It was a violent procedure which wounded the hearts of both the excommunicators and the excommunicated. It was a trial with but little bitterness, but the faithful ministry of some quarter of a century in the city of Rochester, N. Y., was not to be brought to so violent an end. Friends both outside and inside of the city rallied to his support, and Dr. Crapsey has now perhaps a larger hearing than ever before. His Sunday evening audiences number from fifteen to eighteen hundred people. It is an opera house audience. It is a new movement. What will become of it doth not yet appear, but one thing seems clear to UNITY—that this "Brotherhood" that is gathered around an earnest, modest, gifted truth-seeker is one of the interesting signs of the times. Just what the religious outcome of such a movement will be we will not undertake to state, but that it has significance we would most earnestly contend.

The Dr. Crapseys are few, but the places for such are numerous. The religious unrest of our times is not to be satisfied by the negations of the eighteenth century or the iconoclasm of the superficial. The ordinary interpretations of Christianity, the Bible, the church and the prophets, old and new, are not satisfactory just because they have been under rather than over estimated. It is on account of their inadequacy rather than their over-claim. Christianity and "the Christ," the Resurrections and "Transfigurations," when brought down to date and brought up to the line of modern thought, will have been revised by a plus and not a minus quality. Something more and bigger is testified to by the inadequate legends and unthinkable myths and dogmas.

The movement now headed by Dr. Crapsey in Rochester is one of the many gropings toward the better and bigger thing in religion which is surely coming.

Chicago will welcome another visit from the Rochester heretic. Come again, brother; come soon.

The Stewardship of the Rich*

PAPER BY MR. R. T. CRANE, READ ON THE AFTERNOON OF DECEMBER 28, 1907, AT THE MARY CRANE NURSERY, IN THE HULL HOUSE SETTLEMENT, CHICAGO, WHEN THE NURSERY WAS DEDICATED FORMALLY AND PLACED UNDER DIRECTION OF THE CHICAGO RELIEF AND AID SOCIETY.

Ladies and Gentlemen: I am glad of the opportunity this occasion gives me to speak plainly of things that I have long had in mind; things that very deeply concern the welfare of the whole body of society from the lowest and poorest to the highest and richest.

I do not consider that there is today a proper realization of the relations that should exist between the rich and strong, and the poor and weak. There is too much of a display of effort to bring these different elements of our social fabric together at the top; not nearly enough of real effort to make them touch at the bottom.

I have always held strongly to the position that the duty of society in general, and of the rich and strong in particular, toward the weak, the poor and the criminal, should be that of stewardship in its highest and broadest sense. Not only is it our duty to give to the poor, and to help them, but it is equally our duty to do these things with discretion and foresight.

This conception of stewardship embodies obligations that cannot be avoided if we are to do our full duty. It is preëminently the duty of every rich man and rich woman in this country to expend their surplus wealth largely in improving the conditions under which the poor, the unfortunate, the degraded, and the criminal classes live. Enlightened self-interest would point to this course, even where charity failed to do so. For if the poor are left in neglect; if the criminal are allowed to thrive, there is growing up from below a force that eventually will bring the selfish and the thoughtless rich to their senses with a sharp turn. These forces below are the ones we should seek to reach, the ones we must reach and control, if we would be sure of the permanency of our social institutions.

Because of this necessity too high a value cannot be placed upon the efforts and influences of such philanthropies as that of Hull House. You work where gentleness, kindness, justice, humaneness, and common-sense help are most needed. You get down to the bottom of things out of which come social stability, or social unrest; out of which comes revolution, or up through which works peaceful evolution. You aim to cure social ills at their source; to deal with the disease itself, not to experiment with its symptoms. This purpose brings me into close touch with you and makes it easy for me to speak freely on this topic, for you are doing what I believe, what I always have believed, should be done.

We cannot close our eyes to the fact that in many cases the wealth of the rich has been wrung from the poor. They have been robbed sometimes of their just rights, and it is equivalent to a second robbery for society to accept the alms of the rich for any purpose other than that of directly improving the conditions of the poor or reclaiming the criminal.

This is an age of great disparity between the rich and the poor. It is a time of much discontent among the latter, discontent that undoubtedly is justifiable, as they have not received their rightful share of the prosperity of the country. Consequently, when the times comes for dispersing large fortunes the bulk of them should go to the poor. Instead of this we are hearing continually of large sums of money being given for purposes that can be of little interest to the poor or of little benefit to them, and which mainly serve to gratify the vanity of the rich and the selfishness of the well-to-do.

Let me illustrate what I mean by wise and unwise charity: I was asked recently to contribute $30,000 toward equipping an expedition to go to the Islands of the Pacific to gather material for the Field Columbian Museum. I answered that I had carefully selected the lines of charity I believed in supporting, and that the Field Museum was not on the list. The gentleman seemed to be much surprised, evidently thinking it odd that I should have overlooked such a grand opportunity to bring the curious in touch with the curios.

I have noticed in the papers that this expedition is going to the Pacific Islands, so I presume some one was found to furnish the money for its expense. But I also have noticed—and with surprise and regret—that the Juvenile Protective League has to struggle day in and day out to scrape together a paltry five or six thousand dollars a year to enable it to keep minors out of the saloons and to prevent saloonkeepers from further debauching and degrading habitual drunkards.

For the saving of manhood and of womanhood, for the saving of souls, a hard-wrung dollar here and there! For the gathering of curios and anthropological specimens, thousands of dollars just for the asking! Mark the startling contrast!

At one time I was asked to contribute to a club founded for the purpose of providing a comfortable place for rich old bachelors to spend their summers. And I noticed some years ago that in New York there is a hospital for the rich which in one week received contributions amounting to nearly $1,000,000.

I might also mention my friend Mr. Carnegie, who puts $12,000,000 into a group of technical schools because—at least so I gather from a recent letter from him—he discovered some years ago that a lone young man, who had received some technical education, had made something of a success in the steel business. These are a few specimens of the discretion and foresight some persons show in their charitable and philanthropic work.

Contrast with these, if you will, the magnificent and noble charity of Stephen Girard, who put his millions into that splendid Philadelphia orphanage where boys are trained to be useful and self-supporting. Girard's institute, to my way of thinking, stands today as the best example of wise, judicious and directly helpful charity that we can find anywhere.

We have among us people who have amassed large fortunes, yet who do not appear to have an idea that they owe anything to their fellowmen, many of whom have helped them to gather their riches. They apparently hold that the doctrine of the "survival of the fittest" is correct in the concrete, and that if thousands are destroyed, body and soul, it really is no affair of theirs.

There is also the class of rich folk who, while feeling their responsibility and admitting their willingness

*Read at Dedication of Mary Crane Memorial Day Nursery, December 28, 1907.

to do their duty, do not appear to have a very correct idea of how their work of relief—or shall we say of restitution?—should be carried on. These latter often are too much under the influence of professional or non-professional philanthropists who claim to have discovered the best way of benefiting the less fortunate part of the public.

They first yield to one who advocates the education of the public in the ideals of "higher music." Next they give liberally to the advocate of "art," as a benefactor of the masses. Then they are solicited by the champion of "higher education." And finally they give freely to the cause of "saving the heathen."

These people, who do not allow common sense to tell them the best thing to do with their surplus wealth, the much taken with the pictures painted by the "City Beautiful" enthusiasts. They see charm in plans for street statuary, artistic bridges and extensive boulevards; but overlook the necessity for clean and comfortable homes and tenements, clean and well-paved streets, clean backyards and alleys, where the poorer classes live.

Do not misunderstand me. I have no quarrel with those who would make the city more beautiful than it is; but I would have all such schemes begin at the bottom. I would not put money into boulevards and statues and fine bridges and elaborate public buildings until the immediate surroundings of the poor are made better and decenter. I would start to build from the foundation, not from the top. With a good foundation there need be little worry as to what we rear upon it.

Give the children of the poor a good common school education, from the kindergarten right through the grammar grades, with plenty of manual training. Give the poor plenty of public playgrounds, plenty of little free libraries. Provide homes for working-girls where, if broken down in health or from overwork, they may retire for rest and proper medical attention. And at the other end of the line let us establish homes for old men and aged women, where the poor and the friendless may spend the last days of their lives free from want and worry and misery.

What better reputation can a community have than that it be known as a leader in those things which make for morality, order, decency, thrift and proper education of those who stand most in need of it? My controlling idea is to have this work for the poor and the weak done directly, not indirectly; to have us move along lines of preventive rather than of reformative charity.

From a purely economic viewpoint it costs a great deal less to prevent a disease than to cure it, to prevent a crime than to punish the criminal and try to reform him. If we don't produce criminals we won't have to reform them. Where a dollar discreetly applied may prevent a crime and save a criminal today, ten dollars, no matter how wisely used, may not suffice to correct the effects of this crime (once committed) and to reform the criminal ten years hence.

In closing I wish to say that we are more than delighted to leave the operation of this house in such very efficient hands as those of the Chicago Relief and Aid Society.

Justice is the only worship. Love is the only priest. Ignorance is the only slavery. Happiness is the only good. The time to be happy is now. The place to be happy is here. The way to be happy is to make other people so.—*R. G. Ingersoll.*

THE PULPIT

The Attitude of the Liberal Jew Toward Jesus

AN ADDRESS DELIVERED BEFORE THE MINISTERIAL ASSOCIATION OF LITTLE ROCK, ARKANSAS, BY RABBI LOUIS WITT.

Jesus and the Jew—as wide as is pole from pole, as alien as is hate to love, so have they been throughout the ages; and yet common blood, a common hope, and a common fate join them in indivisible togetherness—so ironic are the contrasts of history! The Jew rejected Jesus and made him thereby the man-Christ: Jesus in turn rejected the Jew and made him thereby the people-christ:—what dramatic balance! What a spectacular exhibition of measure for measure! Two thousand years ago the man Christ was nailed to a cross for having dared to believe that he was the bearer of a new covenant from on high: for two thousand years since the people-Christ has hung on a cross for having dared to live by the same belief. The crown of thorns worn by the one for a brief day has become for him a halo of ineffable glory: the crown of thorns borne by the other still remains for him, after the lapse of centuries, a badge of abject degradation. Golgotha has become for the Jew a nameless and ubiquitous dread, and the single cry of Jesus, "Eli, Eli, lama sabachtani!" (My God, my God, why hast thou forsaken me!) has been reverberated by the Jew a million-fold as the sea converts the moan of a single wave into a multitudinous and disconsolate wail! Jesus and the Jew—each a "man of sorrows," each persuaded of a messianic mission, each crucified by misguided zealotism, and yet each looking on the other through an inherited medium of perverted and rancorous passion:—thus have they been to this day; are they to be thus to the end?

Thank God the dark miasma of religious terrorism and intolerance is retreating before the widening light of our more liberal day. The creeping horrors and the monstrous shapes conjured up out of the night of medievalism by morbid and fanatic brooding are vanishing into thin air. Men see one another face to face as they have not done for two thousand years. They come close enough now to hear beneath the exterior of dogma and sect the insistent beat of fellowship. They find that there are as many roads to heaven as there are men striving to get there, and that each man must get there in his own way. No one man, no one denomination, has the whole truth. As all the colors of the rainbow blend to produce sunlight, so must many creeds and philosophies combine to beget truth in its fullness. For God is not a multiplication table and when one man has said 2 times 2 equals 4 he has caught but an infinitesimal gleam of the inexhaustible truth of God. We therefore no longer stone a man for daring to reveal the visions of his spirit, no matter how contradictory they may be to our own. In theology as in politics the rule is "E Pluribus Unum," and the completest creed must be a concentration of the best thought and deed as all good men think and live it. Truth is never a static and finished sum-total. It is a process of unfolding. It is a progressive appropriation of infinite thought by our frail intelligence and tomorrow we will know more than today and the thought of man grows wider with the process of the suns. Our noblest endeavor must be to know the truth, whatever the source or the cost, for to continue to live on myths and lies is to invite a day of reckoning and disillusionment and then—Woe unto men! "Ye shall know the truth and the truth shall make you free." John 8:32.

In this spirit the liberal Jew turns toward Jesus. He would first of all understand him and be in turn understood by him. He believes himself to be the warden of divine truth, but he is not so arrogant as to believe that he has the whole truth nor is he so narrow as to refuse to accept new truth even though it come from a source from which for centuries has poured a flood of calumny and fury on him and his own. What have our social needs, our intellectual strivings, to do with the errors and prejudices of a dark past! Truth is no respecter of persons. Love bears no grudge to the grave. And in this spirit of truth and love must the Jew and Jesus look one upon the other. With reverent ear must the one listen to the opinion of the other and with wide tolerance must give him the right to have this opinion and to live by it. It may be right, it may be wrong, but whether it is the one or the other will never be decided by inquisitorial rack or flaming inferno! We have tried this method for twenty centuries and it is time we saw the sin and the folly of it. We need have no fear that the divine wrath will be poured out on us because we confess a wrong creed, if we only live up to the best the creed teaches. We must offer unobstructed channels of heart and mind to every sincere thought, no matter what its source, if we would attain to the highest revelation from on high. Thus shall we, and only thus can we, consider the attitude of the liberal Jew toward Jesus.

At the very start, however, we are confronted by a somewhat unexpected question: Which Jesus are we to consider? For the common name covers a multitude of discrepant persons. There is the Jesus of John—a metaphysical word made flesh, and the Jesus of Paul—seed of David and declared Son of God by resurrection from the dead, and the Jesus of the Vatican—the first link in a chain of apostolic succession culminating in the plenary inspiration of the Papel office, and the Jesus of Mary Baker Eddy—conceived and interpreted by Science and Health, and the Jesus of Emerson—the one man in all history who was true to what is in each of us, and the Jesus of Nietzsche—teacher of a whining ethics fit only for slaves:—which Jesus shall we consider? In truth Jesus has undergone the same transformation as all great historic personages. He has become less a person than a symbol. He is a colossal composite. Every age reads its own thought into him. The Jesus of Emerson and the Jesus of Pius X. might pass on the street and not even nod to each other. The one Jesus might clasp the hand of the Jew in cordial fellowship and the other Jesus might regard him as a stiff-necked infidel. As the physical portrait of Jesus varies with the varying conceptions of this and that artist, so does his moral significance change with the changing thoughts of men. We are dealing here with a complex historic phenomenon. And first of all, as most difficult of all, we must look for the real Jesus.

Here impatience seizes upon the soul of the orthodox believer. "'Look for the real Jesus!' Why, in the name of common sense, there he is as real as life in the writings of the New Testament. There is our primary source of our knowledge of him—there in that inspired and infallible Word of God!" To this the liberal Jew will not answer merely that he does not accept the New Testament as the inspired and infallible Word of God, but he goes even further and says even the same regarding the Old Testament. He believes in the verbal and plenary inspiration of no book. He concedes to no book monopolistic possession of divine truth. Neither does he believe in revelation from without, whether by a dove-like shape from an open heaven or by a thundering voice on a high mountain. Thought is divine according, not to its origin, but to its consequence. If it quicken the conscience, if it widen the outlook, if it beget peace and health and love in the dealings of men one with another, then is that thought divine, no matter how humble or alien may be its origin. The Old Testament is divine because it contains such thought as corroborated by historic results, and the liberal Jew still believes that it contains more of such thought than any other book; therefore it is THE divine book of the ages. But he does not believe that all of this book is divine, for there is much in it that we have outgrown and which, if applied today, would retard the growing hopes and ideals of men. Neither does he any longer receive it with unquestioning faith but tries to understand it by means of "higher criticism," which is nothing more than the application of an unbiased and reverent reason to the old words of the Bible for the purpose of learning the truth, the whole truth, and nothing but the truth. This is the attitude also of the liberal Jew toward the New Testament. He respects it as a book of first-class religious value when measured by its moral results. It is divine because, and in so far as it produces righteousness and godliness on earth. But it is not all divine, for it contains much that is fantastic, difficult of credence, and obstructive of human fellowship. And like any other book should be read in the light of critical but reverent reason.

In this light it must be confessed that it is difficult to see the real Jesus even in the words which profess to come from him or from those who saw him. There is endless dispute as to when and by whom these words were written: now the words contradict each other and now they seem to have been manufactured to fit the occasion, and at all times they are steeped in a repudiated supernaturalism where men are possessed by devils, and the dead come back to life, and angels hover in the air, and spittle opens the eyes of the blind, and a Holy Ghost consorts with a peasant girl. And if we no longer believe in these things we can no longer believe that Jesus did or said them. And if Jesus did not do or say them, then we must still ask: What did Jesus do and say? Strain our sight as we may to see this man of Nazareth, not as he shines transfigured in Gethsemane, not as he rises in the resurrection miracle, but as he lives day by day the same sort of life which at bottom all men while they are yet in the flesh must live—and we see only a dim shape obscured by mystic story and enveloped in millennial haze and we can scarcely say whether it is man or mountain or God! Indeed this very vagueness of outline has made possible the Jesus of history, for he has thereby been able to assume the impersonal and shifting lineaments of the centuries. Each generation shapes that primeval mist in the likeness of its own highest thought and carries it on from age to age as its holy of holies. The influence of Jesus, like the formless wind, bloweth where it listeth but whence it cometh—the man himself—we can but see as we see mist and shadow.

However, certain claims are made in Jesus' name both in the canonical writings and by the church. To question whether Jesus himself made those claims is beside the point. Jesus is what history has made him and it is this historic Jesus we must consider. The church from its very origin has claimed that Jesus was the Messiah. It has made this claim the basic dogma of its theology and in its light has interpreted the entire history of man. The rejection of Jesus meant the rejection of God's Annointed, the Christ,

the Messiah. The Synagogue rejected Jesus; hence lost the moral leadership of the world in favor of the church. If Jesus was not the Messiah, then has Christion history been a snare and a delusion. If Jesus was the Messiah, then has Israel by its impious stubbornness made of itself an outcast and a wanderer until it at last submits to baptism in the name and blood of the one it crucified. The issue is clear: either—or. Jesus himself although he sometimes evaded the issue, and sometimes enjoined that it be kept in secret, at other times openly confessed it. "Art thou the Christ, the Son of the Blessed?" asks the high priest. "I am," replies Jesus. And the high priest rends his clothes and says: "What need we any further witnesses? Ye have heard the blasphemy!" (Mark 14:61-63.) This was the answer of the Jew to the messianic pretension of Jesus: Ye have heard the blasphemy! This was the fateful act of rejection and to this day through centuries of suffering and enticement the Jew still rejects. Jesus was not the Messiah. He used the ineffable Name in vain. He was therefore a blasphemer, and his end, though ignominious, was, according to the law, just. The Messiah of the orthodox Jew has not yet come. This is one of the thirteen articles of faith formulated by the greatest philosopher of Israel and incorporated in the daily liturgy. "We believe with a perfect faith in the coming of the Messiah and even though he tarry yet will we wait for him." So far as concerns Messianism in orthodox Judaism, Jesus might just as well not have been. He might just as well have passed into oblivion like the thieves crucified on either side of him. To the Jew the Messiah was to bring glory and salvation, not outlawry and lamentation—how then could Jesus be the Jew's Messiah! And so every year at the traditional Passover meal—the same meal at which Jesus was betrayed—the orthodox Jew opens the door in the symbolic hope that the prophet Elijah may enter and that he may prove to be at least in fact as well as by tradition the forerunner of the Messiah. On the other hand, the orthodox Christian still labors and prays for the second coming of Jesus in power and riding on clouds of glory; he regards the Jew as obstinate and unregenerate in his persistent denial of the true Messiah; and he dies in the assurance that when he is resurrected at last he will behold clamorous throngs of Jews being baptized in the name of the risen Lord! Thus will the tragic drama of Jesus and the Jew come to an end—by the extinction of the Jew!

The matter then seems one of momentous concern affecting the purpose and destiny of either one of the other of two great rival historic religions. Was Jesus the Messiah? What has the liberal Jew to say in answer to this question? He even out-Jews the Jew and carries the ancestral denial to the furthermost extreme. He even denies that there ever was or ever will be a Messiah. He rejects the hope of a personal Messiah altogether. He expects no Son of David or Son of Man or Son of God to bring him either salvation or restoration to departed glories. He maintains that the whole Messianic hope was merely a beautiful vision of his own ancient seers woven out of impassioned idealism and patriotic yearning, but, after all, nothing more than a sublime fabrication of mortal mind intoxicated with deity. It is true men are growing better day by day and the time is coming, although it is as yet far off, when righteousness and peace will reign on earth—there IS "one far-off divine event toward which the whole creation moves"—and in so far as the Messianic hope predicts this future state it is grounded in historic fact and human need; but in so far as it awaits the advent of some mystical being who will smite physical nature into terrific convulsions, and by the blast of his trumpet resurrect the dead from their dust, and through favoritism to this or that sect inaugurate the reign of justice and blessedness on earth,—in so far as it awaits this it is nothing more than an illusion which must fade under the growing rationalism of man. In this spirit was the declaration made at Pittsburg in 1885 by the Reform Rabbis in convention assembled that "We recognize in the modern era of universal culture of heart and intellect the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men. We consider ourselves no longer a nation but a religious community and therefore expect neither a return to Palestine nor a sacrificial worship under the Sons of Aaron, nor the restoration of any of the laws concerning the Jewish State." Thus the question: was Jesus the Messiah? sounds to the liberal Jew like the question: was Jupiter God? The question can have but an historic or mythological interest to him. By denying that there ever was or ever will be a Messiah of any sort he stands no longer on common ground with either the orthodox Christian or the orthodox Jew. To him the marvel is that a dream conceived on the hills of Judea should have had such power to overspread the world and to shake the heart of the ages. It is to him a relic of an obsolete supernaturalism with a kernel of inspired truth. The personal Messiah is to him, like the ghost in Hamlet, a mental picture corresponding with no outer reality. It is a pious hope and as such he respects it in those who live by it, but it is idle for him to dispute over it and he neither fears nor anticipates that he will at some distant day be converted by it. For him, contrary to the Christian, the tragic drama of the Messiah—Jesus and the Jew comes to an end with—the extinction of Jesus!

One other question: Was Jesus, Messiah or no Messiah, the bearer of a new revelation? Did he originate any method or doctrine in religion which might be considered as different from and altogether superior to anything that had gone before in Judaism? The claim is made that Jesus promulgated not only a new but the final dispensation of God to man. The Old Testament, it is said, is only a foreshadowing of the New. In the New does the Old Testament find its fulfillment. For the Law was given by Moses, but grace and truth came by Jesus Christ. (John 1:17.) Christ is the end of the Law for righteousness to everyone that believeth. (Romans 10:4.) Jesus' teachings are claimed to be not only transcendant but unique. As compared with the Beatitudes the Decalogue is negative and primitive. The Heavenly Father of Jesus stands to the Jehovah of Isaiah as peak stands to plain. The divine wrath is the burden of the old dispensation; the divine love is the gospel of the new. In the one the center of interest is a petty people on a strip of coast; in the other the interest expands from rising to setting sun and includes mankind. But besides new doctrine Jesus, it is claimed, inaugurated also a new method of salvation, a nobler intermediary between man and God. The old way to salvation was by the Law; the new way was by faith. The old way led to externalism, hypocrisy and sin; the new way led to saintliness and eternal life. Of the one the type is the petrified scribe; of the other, the glorified apostle. By the deeds of the Law shall no man be justified, but justification is by grace through Jesus Christ. (Romans 3:20.) The Law was a mere preliminary for the evangel and henceforth Jesus was to be the way, the

truth, and the life, and no man cometh to the Father but by him. (John 14:6.) Moses thus becomes a sort of remote incarnation of John the Baptist proclaiming, "there cometh one mightier than I after me" —a mere voice in the wilderness crying "prepare ye a way for the Lord!" And the Jew becomes a mere recalcitrant appendage to the glory of the Christian Church.

What now has the liberal Jew to say to all this? For his part he cannot find a single teaching of Jesus that he is not also able to find in Judaism at the time of Jesus. Compare the Sermon on the Mount with, let us say, the sayings of the Jewish Fathers as translated and annotated by Taylor, and you cannot but wonder how the ethics of the one is such a novel addition to the ethics of the other. (Note—See appendix.) The moral teaching of the Rabbis is so parallel and coincident to the moral teaching of Jesus that we can lay one upon the other, as we used to do in our school days with two right angles, and prove them equal. The difference lies only in this: that the sayings and parables of the Rabbis are more scattered throughout an extensive and abstruse literature than are those of Jesus; hence require a wider learning and produce less cumulative an effect. The word of the Lord as it came to Jesus was neither in heaven nor across the sea, but it was very nigh unto him, in the mouth and in the heart of his contemporaries.

And even if it be conceded that the method of salvation by faith is superior to salvation by law, the liberal Jew still will not concede that this method is either un-Jewish or neo-Jewish. It is the method of the ancient prophets who are surely as much a part of Judaism as are the less ancient Rabbis. The prophetic religion is altogether a religion of the Spirit. It posts no intermediary between man and God, be he Jesus or Moses, be it Law or Evangel. It asserts a direct and unobstructed communion between man and the Lord of Hosts and the aim and end of all revelation is for man to live in the likeness of this omnipotent and everlasting exemplar. "Seek ye the Lord while he may be found, call ye upon him while he is near. He dwells in the high and holy place, yet also with him that is of a contrite heart. Let justice flow like water and righteousness like a mighty stream. For what doth the Lord require of thee but to do justly, to love mercy and to walk humbly with him?" If this be not salvation by faith, then what is it? Indeed, in so far as salvation by Christ is other than this it falls short. Jesus has been invested by the church with a panoply of supernaturalism which has but made his progress heavy and halting and much of which he has already cast off. And when Jesus stands forth again as of old, simple and sublime in a seamless robe, then will it be seen that he was but the latest of a line of Hebrew prophets. Circumstances made him a God. Had he appeared in the time of Isaiah he would have been no more than he, for the Messianic hope was still in its infancy, and Rome, which was later through its legions to consolidate the world and render it accessible to the apostle of the Gentiles,—Rome was but a sturdy clan on one of the Tiberian hills. And were Jesus to come today he would be no more than a noble martyr in the name of the Highest, but God he would not be, for the Messianic hope is in its dotage and men will no longer believe in an Immaculate Conception. The parable of the sower finds apt application in Jesus. He came at a time when the world was a vast fertile soil for his seed and he has gathered a bountiful harvest.

The contribution of Jesus was distinctive but not unique. He lived at the pith and center of the Jewish religion and he therefore scorned those externals and accessories which in the minds of too many, no doubt, had risen to the rank of primaries and obscured the features of the living God. He was a radical in his time. He would have men see God face to face. For the hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth. (John 4:23.) With unerring moral intuition, with unsurpassed tenderness, with a devotion that quailed not even at the cross, he gave expression, in simple parable and by his own example, to the best that was in Judaism, and thereby conquered the world. While the Rabbis were occupied in building fences about the spirit of Judaism, he liberated it, and through Paul, his logical successor, universalized it. He fathered Paul's teaching that he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly and circumcision is that of the heart, in the spirit and not in the letter. (Rom. 2:28.) Jesus united in himself the high moral idealism of the Jewish law with the graces and compulsions of a striking personality—and the combination proved irresistible. Men may learn to see that he was no god, but the time will never come when men will cease to say that he was God-like.

And thus does the liberal Jew claim Jesus as one of his own—not the church Jesus but the real Jesus as far as he can be seen. History here reverses itself. Two thousand years ago Jesus came unto his own and his own received him not. (John 1:11.) But to his own he seemed then an innovator and a blasphemer. Today, however, the liberal Jew feels kin to Jesus not only in blood but as well in spirit. Working along independent lines, he has made the same protest against hide-bound legalism in religion as did Jesus. He regards the Law as a notable but passing phase in the evolution of Judaism. He condemns as did Jesus those Pharisees who lay aside the commandment of God for such traditions of men as the washing of pots and cups. (Mark 7:13.) He would have every man use a reverent but unfettered reason in searching out God. He makes character the test in religion, service and fellowship its aim, even though at the same time he strives to maintain unbroken the line of continuity with his ancestors, and he claims that this reform phase of Judaism is as valid and as Jewish as any other phase it has assumed throughout its immemorial persistence. He recognizes in Jesus therefore a fellow Jew in the flesh and in the spirit. He maintains that the nearer you get to the real Jesus, the more Jewish does he become, and it is only as you get further and further away from him that he grows un-Jewish and then anti-Jewish. Jesus himself said: Salvation is of the Jews. (John 4:22.) He came to save the lost sheep in Israel. (Matt. 15:24.) His central teaching: repent ye for the Kingdom of Heaven is at hand, was essentially Jewish. To him, as to every other Jew, the Shema (Hear, O Israel, the Lord our God, the Lord is One) was the most important commandment. Like the Jew of his time he spoke in parables and preached from the Law and the Prophets. The uniquely Jewish dream of the Messiah transported his soul and over his crucified head hung the inscription: King of the Jews. In his time Jesus was only a reformer—history has made him since his time an apostate. Not the Holy Ghost of the church but the "ruach hakodesh," the Holy Spirit of Judaism begot Jesus and the same imperishable Spirit claims him again. He was, indeed, as is written, a light to lighten the Gentiles, but he was as well, as is also written (Luke 2:32), the glory of the people Israel.

Tribute to Walter L. Sheldon

BY S. BURNS WESTON, BEFORE THE PHILADELPHIA ETHICAL SOCIETY, SUNDAY, OCTOBER 20, 1907.

Since we last met together the Ethical Movement has sustained a great loss. For the first time since the Ethical Culture movement was started thirty-one years ago death took away, in the early part of last June, one of its foremost leaders, the lecturer of the St. Louis Ethical Society, Walter L. Sheldon. And on reassembling this morning to begin our new year's work it is most fitting that we should pay a tribute to his memory. My life has been brought into such intimate touch with his for so many years I can hardly trust myself to speak of him without notes.

It was my good fortune to have met Mr. Sheldon twenty-six years ago, when we were both students in the University of Berlin. His boyhood and school-days, like mine, were spent in New England, surrounded by orthodox religious influences. In youth he became a devout and earnest member of a church of the Puritan type, but after entering college and while studying philosophy at Princeton his religious creed was shattered. After graduating from Princeton he spent a year in foreign travel, visiting Palestine and other lands, and had come to Germany to pursue studies in one of her great universities. At one time, when still holding the orthodox faith, he had thought that he would like to enter the ministry, but all idea of that had been given up, and his life-work was wholly undetermined—though he thought that he might perhaps sometime teach in a college or university. He had not even heard of the Society for Ethical Culture, which Felix Adler had founded in New York a little over five years before, but the idea of such a society at once appealed to him.

We came back from our two years in Germany in the autumn of 1883, and studied and worked together for two years with Professor Adler in New York. In 1885 my work began here, and in the following year Mr. Sheldon organized the St. Louis Ethical Society and remained its faithful, vigorous and inspiring leader until his death. Summer and winter, year in and year out, he worked incessantly, with all the marvelous energy and power of will he possessed, to build up a strong Ethical Society, and to do genuine and effective service in the cause to which his life was dedicated. Immediately after celebrating his Society's Twentieth Anniversary a year ago last May he made a three months' trip to Japan, and while returning home was stricken down in health. During all the months he was so seriously ill he did not abandon for a moment the responsibilities he had assumed in his chosen life's task. His interest in directing the work of the Society he had built up from the beginning was active and intense to the very last.

The St. Louis Ethical Society, under his leadership, steadily grew in strength and influence from the first, and has long been recognized as one of the foremost institutions of that city engaged in the work of bettering the moral and spiritual life of the people. Apart from the great grief his death brought to some of us, as an irreparable personal loss, it is sad beyond measure that he should have been cut off in the very prime of life from the work with which his whole active career was so vitally identified; that he could not continue for many more years to build upon the strong and splendid foundation he had laid for an Ethical Society that should be a constantly uplifting moral force in the community.

But though that noble worker in the Ethical cause has gone, the seed he has sown will grow and ripen into the rich moral and spiritual fruitage that it was his one aim in life to produce. And what a great work he did accomplish in a single score of years of active moral leadership—enough, indeed, to give lasting honor to any one who could do as much in twice as many years.

The fine self-culture institution he established for the wage-earners of St. Louis was an achievement that will long endear his name to the working people of that city. His memory will be revered, too, by the large number of men and women whom he has influenced for the better, not only by his earnest spoken words on the Sunday platform, but by the addresses he gave before college students and other bodies, and through his ethical books and pamphlets that have been widely read.

Then, again, how much he did for the moral instruction of the young, not only in building up a successful Sunday School in St. Louis, and in giving the material that made it possible for us to build one up here, but in writing and publishing books for non-sectarian ethical teaching in the school and Sunday School and the home, adapted to every age, from the youngest to adults—books that have been sought and used by rabbis and ministers and teachers and parents, in Sunday Schools and week-day schools and homes, far outside of the Ethical Societies. This, indeed, was one of his most notable achievements, and the one characteristic marks of a system, are shown in an article entitled "A Bird's Eye View of the Literature of Ethical Science Since the Time of Charles Darwin," in the Transactions of the St. Louis Academy of Science of so recent a date as 1903. He was a laborious, indefatigable worker, and while in the harness and amid the cares and distractions of life in a metropolis, found or took time to mingle with the great intellectual currents that move through the modern world.

But he was not only a thinker. This shy man, with almost the manners of a recluse when I first knew him, had a rare power of seeing men as they are and conditions as they exist. He knew how to estimate a situation. He knew what might be done and what he had better not attempt. He was prodigious, lavish in his energies, but along practical lines. He had a keen sense that, as he once said, "human nature is something besides intellect." He knew the power of habit, the inertia of the masses, the natural conservatism of man. He learned to resign himself to the prejudices which could not be conquered, to the timidity on the part of others which could not be overcome. He did not identify himself with causes that would not go.

But the things he did undertake he pushed to the end. There was something dauntless, untiring about him, as if he would weary heaven and earth rather than not get what he wanted. He did not allow *himself* to be discouraged. What infinite good humor in his confession about his efforts to start an Ethical Sunday School: "We tried and we tried. The young people would come, but they would not stay. The fathers and mothers could not see much value in it. The teachers to whom I gave the notes which they were to make use of in their classes would tell me that their notes were of no avail, and that what was given them would not work." And yet "as one set of notes or lessons went into my wastebasket, we would try another." And at last came the system and methods that would work. It was so with the Workingmen's Self-Culture Clubs which Mr. Sheldon started. They observed strict neutrality on religious, political and social questions—they took an attitude

with which success was possible, and after no end of labor and pains, success came, and so abundantly, that Mr. Sheldon no longer needed to give the Clubs his personal superintendence.

And yet behind all and deeper than all was the soul of the man with its far-reaching visions, its reverences, its absolute trust. His philosophy taught him that the disposition to mutual helpfulness was a part of human nature and prior to any specific religions—and love and justice were an immediate reality to his mind. To them he bowed, of them he expected the final dearest to his own heart. Looking at the rich and abundant fruitage of Walter Sheldon's life, and the great moral and spiritual heritage he left behind in his writings, his example, his character, we cannot but feel that in his case death was robbed of its sting and the grave of its victory; for though his days were far too few, yet he had reached more than most the full measure of a man, and his life was crowned with the glory of a moral and spiritual success that comes to but few.

Fearlessly he faced life as it was, and strenuously he applied himself to its deepest and highest problems. And though many ultimate questions could not be solved, yet what an unfaltering trust he had in the worth of life, and what a steadfast faith in the ultimate triumph of the good, if men would but pursue it!

When such a life goes from us, when the physical form passes away, though the mystery of the beginning and the end deepens, yet our moral and spiritual vision becomes clearer, for then the light of his life shines out before us as a bright guiding star to lead us on to higher moral and spiritual heights. Inspiringly brave and beautiful was the way that masterful personality, that strong moral and intellectual leader of men met his death! And we who knew and loved him may say in our hearts, what he said to those about him as he was passing away, "All is well!"

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

Dr. Gladden on the Great Friendliness

From Dr. Washington Gladden's sermon at the First Church, Columbus, Ohio, commemorating the twenty-fifth anniversary of his settlement there, we take these excerpts of general interest to our readers.

"We have been heaping up wealth at an enormous rate—that has been our main business; and wealth has been concentrating; a great number of very large fortunes have been accumulated whose possessors are expending fabulous sums on their luxuries. Organized labor has succeeded by dint of measures more or less violent in forcing up its remuneration, but unorganized labor—such, for example, as that of clerks and bookkeepers and stenographers and teachers—is no better compensated today than it was twenty-five years ago. Ministers' salaries, except in a few large churches, are no larger than they were at the beginning of this period. These illustrations show that the prodigious gains of our material civilization have not been equitably distributed. Forces are at work to prevent an equitable distribution. Various selfish combinations have been able to monopolize much of the wealth in which all should have shared.

"It is the prevalence of this selfish spirit, this determination to use power for personal advantage, which has accentuated the social divisions and prevented the growth of unity among us. We are all so busy making money and building up our private fortunes that we cannot attend this tremendous business of providing the moral conditions under which our national life may be healthily developed so that the people shall dwell together in unity. . . .

"The American people have the ability to solve this great problem of their national life. But they cannot do it so long as they continue to worship with such an absorbing devotion the Goddess of Getting On. They will have to give to the cultivation of the spiritual life of their nation a great deal of the time which they have been giving to the cultivation of its material interests. They will have to understand the pertinence of the question, What shall it profit a nation if it shall gain the whole world and lose its own soul? . . .

"Let us face the fact that the moral equipment of this nation must at least keep pace with its physical progress. If we are getting rich by leaps and bounds, let us understand that with all these gettings we must get the understanding which will keep these riches from being a curse. Some of us are disposed to be satisfied if we can be pretty nearly as good as the men of the last generation. That will never do at all. The men of this generation have got to be a great deal better men, bigger, broader, sounder, keener, braver men—than their fathers were; if they are not, they will be swamped with the business of the world in their hands. The entire ethical standard of financial life is being, and must be, lifted up. We cannot do the enormously increased business of the world today on the moral plane where we were living twenty-five years ago. If we attempt it, we shall plunge ourselves in chaos. We have got to have higher principles of justice and equality, and clearer notions of financial integrity, and stronger convictions of fidelity to trusts, and a deeper sense of the business responsibility of every man to the whole community. . . .

"How great is the need of enkindling in the soul of the nation a great sense of the eternal realities—of the sacredness of truth, of the holiness of justice, of the nobility of service, of the divineness of humanity! Oh, can you not see, you statesmen—you publicists—you political philosophers—that the one vital need of this nation at this hour is the presence in the hearts of the people of that friendliness for one another which is the soul of justice and the only bond that can hold men together in fruitful relations?

"To fill human society with this great friendliness—this is the business of the Christian church. This is what we mean when we pray, 'Thy kingdom come, thy will be done, in earth as it is in heaven.'"—*From The Congregationalist.*

The Things That Count

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

—*Clarence Urmy.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Draft a New Currency Measure.

The currency commission of the American Bankers' Association last week made public the draft of a new currency bill, which will be introduced in both houses of congress and which bids fair to receive a very generous support from financial and economic experts. One chief feature of the bill as compared with the Aldrich measure is that the latter proposes to permit the issues of currency on any bonds the bank may have to offer, while the American Bankers' Association insists that all the assets of the bank shall be pledged to the security of the notes or currency issued. Also the total amount of credit and bank notes must be limited to the amount of the capital stock of the bank, whereas all the assets of the bank—which may be a hundred times the capital stock—are held security for the notes. As compared with the plan of Mr. Bryan and others to have the government guarantee all deposits, it is asserted this measure provides similar guarantees against wild cat methods, while still avoiding the danger of lessened responsibility which a government guarantee would foster.

Was It Diamonds or Mere Delusions?

A Frenchman named Lemoine now languishes in a Paris jail who has either discovered a method of manufacturing diamonds by the ton—as certain noblemen have been led to believe—or else has invented one of the most clever and successful swindles of recent years. Lord Armstrong, who witnessed the experiments, publicly avows his faith that by the use of certain chemicals Lemoine succeeded in making genuine diamonds. The formula used is now locked up in a London bank, the inventor in a French prison, and the "interested" financiers await the action of the courts.

"Cuba Libre" After February, 1909.

President Roosevelt has accepted the report and recommendation of Governor Magoon, except that he directs that the "installation of the president and congress of Cuba to be elected next December and the turning over the island to them shall take place not later than Feb. 1, 1909." Business men on the ground, including even Governor Magoon himself, seem to doubt whether the tranquility of the island will be maintained through the election, and the governor anticipates many contested election reports to be settled. Of course the President wishes to have the action take place before the close of his administration, but it seems not so clear that his definite mandate is wise.

Governor Hughes a Candidate.

At last the seal on the lips of the "sphinx," as he has not unreasonably been called, is broken and Governor Hughes announces himself "in the hands of his friends," to be used in any way for the good of the nation. The utterance is dignified and unequivocal. Secretary Taft has responded in a magnanimous way by a letter to Mr. Parsons, the New York leader of the republicans, requesting that no loyalty to him be permitted to divide the state. Probably New York will go solid for Hughes on the first ballot with Taft for second choice.

John R. Walsh is Convicted.

After a long trial the jury agreed on a verdict of guilty in the federal court which tried the late president of the Chicago National Bank. The case was vigorously fought on both sides and the sympathies of leading business men seemed to be with the prisoner. Apparently there is little doubt of the two facts, that Mr. Walsh was technically guilty of breaking the law, and that most other bankers are also guilty, though perhaps in smaller measure. The present banking laws are inadequate and their strict enforcement almost an injustice. But at the most there are "extenuating circumstances," not absence of actual guilt. The only question is whether the law must be vindicated and for the protection of future depositors bankers be made to feel that the law will be enforced against the rich as well as the poor. Recent defiance of law in high financial circles make it hard to pardon Mr. Walsh the penalty of his wrongdoing.

Samuel Gompers Defies Court Injunction.

The American Federation of Labor recently declared a boycott against the Bucks Stove and Range Company, but Judge Gould granted an injunction, which not only prohibits the boycott, but enjoins the *American Federationist* from discussing the matter. In last week's issue of the paper President Samuel Gompers violates this section of the injunction and delivers himself at some length, asserting he does not "intend or advise any disrespect towards the courts," but "inherent, natural and constitutional rights and guarantees must be defined and maintained." It is difficult to see how Judge Gould can either ignore this defiance or carry out this injunction to its logical conclusion. Probably the matter will go to the United States Supreme Court.

Another Decision Against a Union

Judge Phillips of the Common Pleas Court at Cleveland last week entered a final decree which dissolves the Association of Window Glass Workers as an illegal organization in restraint of employment—in fact, a labor trust. The association was an amalgamation of the various workers in the glass trade, and Judge Phillips was particular to explain that his strictures had to do with this organization alone and not with labor organizations in general, which were usually a necessity. The decision simply proves that just as absolute injustice and tyranny may exist under a labor organization as under a capitalistic trust.

Carnegie Sees Opportunity at Berea.

The announcement that Andrew Carnegie would give $200,000 to Berea College on condition that an equal amount be raised elsewhere was welcomed by all who know of the splendid work of this institution. The passage of a drastic law forbidding any private institution to receive both white and black students worked hardship for the college, but there seems little doubt that the sturdy persistence and loyalty of the president and directors at Berea will win a yet larger and deserved success.

Supreme Court and Chicago Traction.

A "small handful" of stock of the Union Traction Company placed in the hands of two Chicago attorneys brought a petition for appeal before the full bench of the United States Supreme Court, January 22, asking for a supersedeas. A sensational feature of the petition was an attack on Judge Grosscup of the United States Circuit Court, virtually accusing him of participating in a promoters' scheme. The court promptly refused to take jurisdiction of the matter on legal grounds.

A Doctor's Horse

The best story told in an evening of amusing talk at the Winnipeg Club meeting this week was that of Dr. Paul about his partner in business for a score of years or more, his horse. When the doctor and he were twenty years younger in practice Dr. Paul received a "hurry" call from one of the best families in his circle. They lived a mile or more away in a rural neighborhood, and, although it was late at night and storming, the doctor rushed out there at full speed.

On arriving in the yard at the house he threw the blanket hastily upon or rather at the horse (who never required hitching) for it was found afterward lying on the ground at his side, and dashed into the house with his case of instruments. It turned out that the aged grandmother of the family had had a fall, that her shoulder was dislocated, that ether had to be administered the pain was so great—in short, the doctor could not take his hand off his work for three hours. All this while a driving sleet storm, the moisture freezing as it fell and giving everything a coat of ice, was beating upon his partner out in the yard.

When the doctor finally emerged in the small hours it was to find the horse where he had left him, except that the rig was headed round for home. A daylight examination revealed the truth through the marks of the hoofs and wheels of the buggy that during his long wait of three hours in a pelting and freezing storm, the horse had a score of times made up his mind to go home and had gone down the road sometimes a quarter, sometimes half, of the way and then had thought this hard on the doctor and had turned back to wait as in duty bound.—*Boston Transcript.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

GENEVA'S CARTOGRAPHIC MUSEUM.—In the press of other matters I have too long neglected to call attention to the addition of another to Geneva's long list of valuable museums, the opening of which, in November of last year, was reported at considerable length in the *Journal de Genève*, from which are gleaned the following details as to its history:

The depositary of maps owes its origin to a gift made to the city in 1893 by a Mr. Perron, of a cartographic collection comprising 6,813 pieces; forty-three large folio portfolios and the cases to contain them. This collection was of especial interest, having been made by the geographer, E. Reclus. Having become the property of the city and been turned over to the Public Library, the collection should have been regularly augmented by the addition of recently published maps and the whole should have been so arranged as to facilitate consultation, but circumstances made this for a time impossible. It was not till 1901 that the realization of these plans became possible. At that time the Administrative Council authorized Mr. Perron to install the collection in two rooms formerly occupied by the Director of the Public Library, but lack of funds prevented the purchase even of the most important maps that had appeared during the eight or ten years and which were necessary to the opening of the collection.

In 1902 a public appeal for gifts was made. The response has been generous, amounting at the present time to 2,187 maps, 82 atlases, 88 volumes, 90 pamphlets, guides, etc., coming from 91 donors.

On the other hand, there have been bought from the modest budget of the depositary and a money gift made for the purpose, 823 maps, 4 atlases, 19 volumes and 7 pamphlets, which, with the figures already given, brings the collection up to 9,823 maps, 86 atlases, 107 volumes, 97 pamphlets, to which must be added a terrestrial globe, several reliefs and 59 large folio cartons.

In 1904 the administration of the cartographic collection was separated from that of the Public Library and the Administrative Council appointed a commission to look after its interests. By this action it became an autonomous institution, under the title of Depositary of the City's Maps, while still retaining an advantageous connection with the Public Library through the presence of its director on this new commission. At the same time, Mr. Perron, who for three years had given his services, was appointed Curator of the collection.

The sum so far placed at the disposal of the Curator by the city budget—300 francs annually—is too small to permit, after so long a period of neglect, any rapid bringing of the collection up to date, so that it is still in a condition that limits its usefulness. For this reason, though the number of users is steadily increasing, it hardly passed the hundred mark in 1907. This is little in comparison with the use made of similar institutions in Switzerland and elsewhere. The public at large is still ignorant of its existence, but with the help of good friends there can be no doubt of its eventually reaching a standard that will greatly increase its use as well as that of the Cartographic Museum.

The idea of creating a cartographic museum originated with Mr. Perron, who in 1904 submitted his proposition to the official commission. This body, after study of it, was most favorably impressed and presented it to the Administrative Council for the needed authorization and assistance in carrying it out. It was held that such a museum would prove a new source of instruction certainly not of less value than the city's other museums.

Its material will be arranged in five series:

1. That of maps of the world, showing man's efforts from early times to our own day to survey the earth.
2. Maps of Switzerland, showing the successive phases of its growth toward political and social unity.
3. Maps and plans of the Canton and of the City of Geneva, which clearly show a steady forward march.
4. One of marine maps, on which may be seen how human genius has, little by little, assured more and more safety on the great routes of ocean navigation.
5. Finally, one on map drawing or cartography itself, showing the painful

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and often very curious gropings of cartographers in their efforts to represent clearly and truthfully the configuration of the land.

The main collection contained but a part of the material indispensable to the formation of these five series, but what was wanting has been supplied by fortunate purchases, by exchanges and gifts from various sources.

A catalogue of the museum is at the disposal of visitors without charge. School children are especially urged to visit the museum, either singly or in small groups, under the guidance of their teachers, and it is suggested that such visits be made a part of the regular school program.

At the inauguration of the museum warm tributes were paid by various speakers—members of the Geographical Society and others—to Mr. Perron, to whose initiative and devotion it is primarily due, while the city fathers came in for their share of commendation for having so promptly and heartily supported the project. Did time allow, I should like to indulge in this connection in some reflections concerning public spirit and self-help versus paternalism, with illustrations, but I must defer those to another time. M. E. H.

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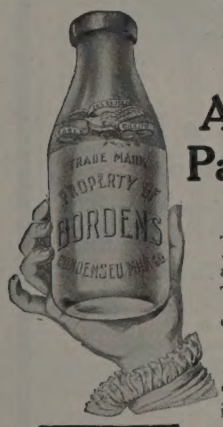

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